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The first step in the direction of a state road system was the purchase of the Melbourne, Mount Alexander, Murray River Railway (running into the gold mining regions) in 1856. The Geelong, Melbourne, and other roads followed soon after. In 1857 came legislation looking to the continuance of railway construction by the government. But the general intention at that time was to lease the roads as soon as possible to private companies. Despite abuses and mismanagement in the government offices for the operation and extension of the roads, the advantages of government ownership and operation became clearer as time went on. So that by 1868 the state road system may be said to have been finally decided upon.

The government entered upon the policy of railroad building on the general principles which had dictated the highway policy of both the colony and the mother country. But the evil experiences with private roads, the difficulties in the way of leasing the roads, the favorable results obtained by state operation, after the initial difficulties had been overcome, the general demand for further railway construction, together with the fostering influence of the general socialistic character of the colony; all this led to the victory of the state railway system as the permanent policy. The main problem from that time on, as Dr. Kandt hints in his announcement of the next part, was how to secure a competent civil service for the roads under a democratic government.

This work was undertaken at the suggestion of Professor Gustav Cohn, of Göttingen, whose work on English railway policy is in a sense supplemented thereby. Dr. Kandt has spent several years in the preliminary investigation at the library of the British Museum, and among the books and records of the Royal Colonial Institute in London. The whole work when completed promises to be of great value.

The book contains a most complete and extremely valuable bibliography on all railway subjects.

CARL C. PLEHN.

Der Kampf ums Recht des Stärkeren und seine Entwicklung. Von HIROYUKI KATŌ. Pp. 154. Price, 3 marks. Berlin: Friedländer & Son, 1894.

The author, formerly president of the University of Tokio, investigates the relation of might to right, a question which has been the subject of much controversy in Europe since Bismark's utterance, "Might goes before right." He arrives at the conclusion that all right does certainly spring only from the advantage of the strong in

the conflict with the weak, but that it first attains its *truly just nature* through *mutual concession*, through *compromise* with the weak. Since, however, such an adjustment would be made only in a moment when the powers of the opponents were equal, the "true right" first arises when the forces of the conflicting parties come into such a state of equilibrium; in other words, only when the weaker side is so far reinforced that the stronger is compelled to yield to a compromise. "Therefore," he says (p. 125), "not yet between the two sexes does there exist that entirely fair, noble, and worthy right which can only be the fruit of the conflict and adjustment of the claims (powers) of two equally strong parties." The author clearly shows the tendency to modify the proposition that might is the source and fountain-head of all right, to mean that right first develops to a "perfect right" when it secures *acknowledgment* at the hands of the originally weaker side.

In applying this theory to politics, he suggests the establishment of a "universal state," into which the *civilized* peoples of Europe, America and Asia (Japan and China) shall unite. In this "universal state," the "uncivilized" races should take a subordinate and not a free position; for "the civilized peoples must be the possessors and rulers of the whole earth." These views of the author give ample proof of his somewhat idealistic standpoint. I think that, from a realistic standpoint, one is compelled to dispute the possibility of a "universal state," within a calculable time, although it be but a federation of all "civilized peoples." For civilized peoples, too, are less likely to follow ideal than material interests, and the latter will not permit within a conceivable time the necessity of war to disappear even among the civilized. If the author had had the privilege of experiencing the war between Japan and China, he would perhaps have changed his views; he would perhaps have discovered that even between "civilized peoples" there are questions of might, and indeed thoroughly brutal, material questions of might, which cannot be answered otherwise than by war and desolation. In view of such gloomy necessities, every thought of a "universal state," consisting of the civilized peoples, is a dream of the idealist. However, this book by the Japanese scholar is at all events well worth reading because it is very stimulating.

LUDWIG GUMPLOWICZ.

[Translated from the German by ELLEN C. SEMPLE.]

Labour and the Popular Welfare. By W. H. MALLOCH. Pp. xi and 336. Price, \$2.00. London: Adam and Charles Black.

The object of this work "is to point out to the great body of the
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